SUNDAY SERMON

A Scholarly Discourse By Rev. Earl E. Cleeland.

Brooklyn, N. Y.—Sunday morning, in the Classon Avenue Presbyterian Church, the assistant pastor, Rev. Earl E. Cleeland, preached on "Christ in Gethsemane." Among other things he said:

The text to which I ask your attention is found in the twenty-sixth chapter of Matthew, at the thirty-ninth verse: "My Father, if it be possible, let this cup pass away from Me: nevertheless, not as I will, but as Thou wilt," which are the words, as Matthew has recorded them, of the thrice repeated prayer of our Lord in the place called Gethsemane. You recall the account of the Last Supper of the Lord with His disciples, and the dark scene in Gethsemane which immediately followed. Telling the disciples to "sit ye here while I go yonder and pray," Jesus took with Him Peter and the two sons of Zebedee" (James and John), "and began to be sorrowful and sore troubled. Then saith He unto them, 'My soul is exceeding sorrowful, even unto death: abide ye here and watch with Me.' He went forward a little and fell on His face and prayed, saying: My Father, if it be possible, let this cup pass away from Me; nevertheless, not as I will, but as Thou will." The disciples responded to Luke goes on to tell us that then "there appeared unto Him an angel from heaven, strengthening Him, and being in an agony He prayed more earnestly, and His sweat became as it were great drops of blood falling down upon the ground."

I chose this text to-day, as the result of a conversation some ten days ago, with one of the members of this church, and at the outset I want to acknowledge my indebtedness to him for the suggestion of this sermon.

Many passages, in Scripture, are variously interpreted and differently understood, and I have found that many students of the Bible especially, and others, too, will find that the various commentators themselves are almost diametrically opposed to each other in the interpretations which they would make. I find that our text to-day is one of those disputed passages. Several of the authorities which I have consulted in the study of this prayer of Christ in Gethsemane took the view that Jesus feared and recoiled at the thought of His approaching death on the cross, and thus prayed to God, His Father, trying, if it were possible, to lend His will, and have the end accomplished by some other way than the cross. Only one commentator, as I recall now, took the view that our Lord's agonized prayer was instigated by the overwhelming thought that He feared His life would be crushed out underneath the strain of mental suffering He was undergoing, before He reached the cross, and thus prayed that this cup pass away from Him.

The majority of Christian people, I believe, and as I find, more of the commentators do, attribute Christ's suffering in Gethsemane to the weakness of the flesh, or horror that He face the death that was before Him, and they interpret our text in this light.

I am inclined, however, to cast my lot with the minority, and to believe Christ's prayer as a plea to God for strength, that His flesh would not be crushed out underneath His terrible agony before the time appointed through all the ages of prophecy before Him, and that His atonement on the cross for the sins of men, failed in treating this passage let it be understood that anything I may say has doubtless been said hundreds of times before. I only wish to try to show, from Scripture, my position, and therefore make no claims to originality, as I see no necessity of exercising our imaginations in endeavoring to show mysterious causes for our Lord's state of mind in this prayer, when the reason for His agonizing plea, plainly given in the Scriptural account itself.

But, to me, about this prayer of our Lord in the garden of Gethsemane, it seems incredible almost to think that Christian people will attribute less courage to the Son of God than they have seen in hundreds of examples of fortitude and heroism in the centuries past. Think of the thousands of people who have unflinchingly faced death and died a martyr's death with scarcely a quiver. And to the casual observer it would seem as if such a time as this to think of the numerous cases of criminals who walk with unfaltering steps to the electric chair, or are given to the gallows with all appearance of calmness.

Some commentators, as has already been said, interpret this prayer as a praying or halting of Christ at the thought of the approaching crucifixion, and the horrors which preceded it, and understand it to be a betrayal of Judas, Peter's denial, and the desertion of His disciples and His followers; the humiliating trial, and finally a thought of the awful lingering death on the cross. That it was because of the thought of these things that Christ here meant to ask God if there were not some other way of atoning for the sins of men, and that Christ only yielded to the cross in the fulfilling His Father's will. Those who advocate this view would thus make it out that our Lord forgot for the moment, by reason of His suffering, the prophecies and the plan of God in His redemption of the world, throughout the history of Israel, or if Christ did not forget that He tried to bend His Father's will to an atonement by some other way, and that Christ finally, after the unsuccessful attempts to bend God's will, yielded to the cross.

Why Christian people try to explain away this prayer in any such a weak way is difficult to understand. What does Christianity want with a weak Christ who feared a martyr's death? Our Lord was "a man of sorrows and acquainted with grief," and had been for three years preparing for the cross, and had on several occasions before this told His disciples of the manner of His death, and they could not understand at the time.

To my mind, this prayer of Jesus shows, on the contrary, the strength of our Lord, and does not show any weakness. I am inclined to think that Christ had no thought of the cross when He prayed, in which He made this prayer, save in His remote consequences; but He was, just at that moment, fearful that His mortal body would succumb to the terrible strain He was passing through, during this awful hour in Gethsemane. He felt that His life would be crushed out by this terrible agony, before He reached the cross, for does not one of the accounts tell us Christ's own words, "My soul is exceeding sorrowful, even unto death," and is not that, "being in agony, He prayed more earnestly, and His sweat became as it were great drops of blood falling down upon the ground"? God heard and answered His prayer by sending an angel from heaven strengthening Him.

Jesus was not here, seeking to bend His Father's will, but asking God for strength to reach the cross, and God sent an angel in answer to that prayer. This is the scriptural account of why our Lord was in agon. This cup, which Christ was drinking to the dregs, was the cup of God's wrath upon the sins of men. Christ was drinking the bitterness of the cup in our stead. His bloody sweat was a sprinkling, as it were, of sated atonement, upon the very ground which had been "cursed" because of man's sin. No imagination can feel, no words can describe the agony that Christ fat to bear in Gethsemane.

So why need we search our imaginations and try to manufacture novel, forceful explanations why Christ made this prayer when the answer and reason for the prayer is given in the very account itself, in the message of the angel's appearance?

When Jesus said, "not My will, but Thine, be done," He resigned Himself to God's will. If He sought life of agony, it was God's will, but He prayed that this cup should pass from Him. But His atoning death was not to be there in Gethsemane in the night, but He was to be lifted up upon the cross of Calvary in order that all men would be drawn unto Him.

We know that Christ's was a sensitive nature but this is not saying that He was a weak one. There is no reason to believe that He, in suffering in an agony He prayed would yield to the thought any more than an ordinary man. So, therefore, because He suffered "even unto death," as we are told, in the garden of Gethsemane, is in itself an argument that He was bearing more than the ambition of man.

So, therefore, let us not confound Christ's suffering in Gethsemane to a lack of fortitude or bravery. Our Lord's agony was an ethic. He bore that His physical body was giving way under the strain of mental suffering as He sank down upon the whole Old Testament period God, under the Levitical code of laws, educated His chosen people to the fact that without the shedding of blood there was no remission of sins, and thus typified the sacrificial atonement of the sins of Israel and of the world by the Lamb of God. And can it be supposed for a moment that our Lord did not fully realize this in Gethsemane? And throughout the whole New Testament period it is made clear to us how overwhelmed that our peace is through the blood of the cross, and how that that great Paschal Lamb of God that was to take away the sins of the world did not hesitate nor falter at the approach of the cross, and the shedding of His blood upon the cross. It was for the joy that He set before Him that He endured the cross and despised shame, and the whole New Testament is the hand of the throne of God.

Christ's prayer in Christ's physical body underneath this tremendous burden must not be mistaken ..r a faltering of His will.

The Bible.

This Book unfolds Jehovah's mind.
This Voice salutes in accents kind.
This Book has its source on high.
This Friend will all you need supply.
This Mine affords us boundless wealth.
This Good Physician mends the soul.
This Sun reviews and warms the soul.
This Sword both wounds and heals.
This Letter shows our sins forgiven.
This Guide conducts us safe to heaven.
This Charter has been sealed with blood.
This Volume is the Word of God.

God's Best.

It is impossible to rush into God's presence, catch up anything we fancy, and run off with it. Any attempt of that Christian people will attribute less courage to the Son of God than they have seen in hundreds of examples of fortitude and heroism in the centuries past. Think of the thousands of people who have unflinchingly faced death and died a martyr's death with scarcely a quiver. And to the casual observer it would seem as if such a time as this to think of the numerous cases of criminals who walk with unfaltering steps to the electric chair, or are given to the gallows with all appearance of calmness.

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TRAVELS.

"You say they have a family skeleton in the closet?"

"Not exactly. They have a family skeleton, but it's on the street most of the time."—Milwaukee Sentinel.

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COMMENTS FOR SEPTEMBER 16.

Subject: Jesus Silences the Pharisees and Sadducees, Mark xii., 13-27

Golden Text, Mark xii., 17—Memory Verse, 27.

1. A deputation comes to Christ (v. 13). 13. "They." The Pharisees as a whole appointed certain ones to visit Jesus for the purpose of inducing Him to say something that would refute His claims as the Messiah or that would give ground for an accusation against Him before the government. "Certain—Pharisees." Matthew says "their disciples." Probably young and zealous scholars. "Herodians. The Herodians were a political party rather than a religious sect. "To catch Him." Matthew says "entangle Him." A metaphor drawn from catching wild birds. It was their purpose to ensnare Him in His talk so they could expose His ignorance of the Jewish law or religion, or find grounds for legal proceedings against Him.

II. A question concerning our duty as citizens (vs. 14-17). 14. "Master, we know," etc. This was a hypocritical compliment. They hoped by their treacherous flattery to induce Him to commit Himself to some rebellious sentiment. "Is it lawful?" etc. Caesar was a name common to all the emperors, derived originally from Julius Caesar, the great founder of Roman imperialism in the place of the old republic. The present emperor was Tiberius. The tribute was a poll tax, or levy of a denarius upon every person, imposed by the Roman Government ever since Judea had become a province. The Jews detested this tax, but its legality was supported by the Herodians. Their question was no framed that it seemed impossible for Him to escape. "Shall we give, or shall we not give?" Why tempt? Why do you seek to ensnare Me by a question that is good, not for information, but to get Me into trouble? "Bring Me a penny, literally, a denarius.

16. "They brought it." By requiring them to bring Him the coin He compels them to answer, tacitly, their own question; for the Jewish rabbis taught that, "whosoever has money of any king is current, therefore the inhabitants acknowledge that king for their lord." "Whose—image." The image was probably the likeness of the Roman emperor, Tiberius Caesar. "Superscription." The name and motto on the coin. They said "Caesar's." Thus acknowledging that they were submitting to Caesar's authority.

17. "Render." The word render implies the notion of moral duty toward Caesar quite as much as toward God. "To Caesar." Their hypocrisy gives back to Caesar. They ask, Is it lawful to give? He replies, give back. Since they accepted in the coinage of Caesar the benefits of his government, they are bound to render back to Caesar his own. "And unto God." To Caesar, rather, give back to Caesar. They ask, Is it lawful to give? He replies, render unto God. Since they accepted in the coinage of Caesar the benefits of his government, they are bound to render back to God His own. "And they marveled at Him." Because He was so much wiser than they had supposed. They had come to entangle Him in His words, but they were entangled in His wisdom.

III. A question concerning the resurrection (vs. 18-27). 18. "Then come unto Him." Another party, the Sadducees, now appear upon the scene. "Which say there is no resurrection." Josephus says that the Sadducees "take away the belief of the immortality of the soul and the existence of angels (see Acts 23:8). "They asked Him." Their question was full of scorn and ridicule. They intended to show from Moses' teaching that the doctrine of the resurrection was absurd. 19. "Moses wrote." In Deut. 25:5, 6. "Should take his wife," etc. The children were to be reckoned with in the genealogy of the deceased brother.

20. "Seven brethren." This was no doubt an imaginary case. The Sadducees assume that the resurrection includes the revival of the relations now existing. 23. "In the resurrection." Which of the seven husbands should have the first claim?

24. "Do ye not—err." To err means to wander. One does not usually make a mistake, but they wander in ignorance of the Scriptures. "Neither the power of God." Or, as we know not." You err because you do not know (1) the Scriptures, which affirm this doctrine; (2) the power of God, which is able to effect the resurrection, and after the resurrection to create a new order of things in the world. 25. "When they shall rise." That is, after they have risen from the dead—in the future state. "Are as angels." This has reference to the Jewish custom by which the sons of deceased members of the family were given in marriage by the elders. "Are as angels." That is, never strikes at another error of the Sadducees—a denial of the existence of angels.

26. "Book of Moses." The Sadducees had appealed to Moses as an authority and now Jesus turns to the same source to prove His point. "In the bush." See Exod. 3:5, 15. "I am," etc. Notice that the present tense is used. He cannot be the God of non-existences. If He is their God they are His people, and, of course, must be in existence, and not out of existence. So the whole Sadducean doctrine broke down. 27. "Not the God of the dead." Our Lord here uses the word dead in the sense of these Sadducees with whom He is conversing, to signify extinct.

REMARKABLE EXPLOIT.

Thomas Hayden, of Rainbow, came near being drowned at Poquonock, Conn., while hired a boat from Mr. Wood, who runs the ferry. About 6 o'clock p. m. and started for the shore with a rainbow dam. The current in the Farmington River was very strong, owing to the high water, He lost control of his boat, and he soon found himself drifting toward the dam and unable to get out of the current. He realized his perilous position and as soon as the boat neared the side of the dam he stood up in the boat, threw off his coat and jumped from the boat over the dam. In some miraculous manner he emerged from the water and swam for a small island a short distance away. The boat was demolished.

When Man Doesn't Propose.

Many men labor under an impression that every maiden lady of their choice will choose them and be willing, but they do not go to the lengths that Peter went about fifteen years ago. His choice was Lady D——, the church St. George's. He called, duly provided with a license, and everything was made ready. On the day he stood at the altar punctually. The organ played to time, too. But the lady did not arrive. Again, a few days later, the same solemn farce was enacted. A third time the doleful bridegroom warred it to be gone through, but now the church bells were rightfully suspicious, and he did not succeed. Hif license no doubt lapsed. There is quite a collection of "maids"—lapsed licenses, and banns completed that never made a marriage. Last Friday a license lapsed which bears the name of a well-known peer's son.—London Mail.

EPWORTH LEAGUE LESSONS

SUNDAY, SEPTEMBER 16.

Our Debt to the Knowledge of God's Word—Heb. 1. 1.

The blessing of righteousness. Psa. 119 1-18.
The moral law. Mark 10. 17-19.
The Gospel. John 20. 20; Luke 1-4.
The guidance of the Church. James 2. 4-; 3. 11, 12; 1 Pet. 2. 14, 15.
Wisdom that is salvation. 2 Tim. 3. 15; Prov. 1. 7.
Spiritual quickening. Heb. 4. 12.

The Bible Study feature of the League work is under the supervision of the First, or Spiritual, Department; and the First Vice-President, therefore, should appoint a strong Bible Study Committee, and specially organize the class for the study of this work. A class can be formed and sustained in any church any where. Even though the number taking the course be very small the blessing resulting to the number, in mental illumination and in spiritual refreshing, will be great; and through the few the many will be more or less benefited.

The blessings for which we are indebted to the Bible find a partial summing-up in our Daily Readings. First is the hope of righteousness. The One foundation of Nineteenth Psalm is a hymn in praise of the Word of God. As a guide of life, as a cleansing power; as source of peace, and joy, and hope, as a support of men, "I shall not be ashamed," says the writer, "when I have respect unto all Thy commandments."

The Bible presents humanity with a standard of morals. Unlike all others, to govern us in our relations with God and with other men. Jesus referred to this code, and quoted a portion of it, in our Reading for Monday. Its perfection is shown by the fact that it has been the main forcer a rule of life, a standard of conduct, in the civilization of men. But who can keep the law entirely Unless it be fully observed it stands as a monument of condemnation. We must have the gospel also. The law is the standard of holiness, but that holiness is be found human attainment except through the grace of God, which provides the enablement, first by bestowing the forgiveness, then by the indwelling of power.

The Bible provides directions for the government of the church. No system of church polity was given by Christ or the apostles. That matter was left for determination by the experience of the church, but a system of principles for the guidance of men and women in the church life was clearly outlined. Some of the details of these principles we have in our Readings.

CHRISTIAN ENDEAVOR NOTES

SEPTEMBER SIXTEENTH.

How Christ Met His Enemies, and How He Should Meet Ours.

Luke 4: 28-30: 11: 37-44; 23: 33, 34.

The best victory over most foes is to bring kindness for hate and heap coals of fire upon their heads, and go on to our tasks.

The Christian life often gives occasion to enmities. It does not seek the enmities, but it does seek the occasions.

Recrimination is unchristian, but service is Christian. The second is often needed, the first never.

If Christ's work is to show that the great sin of the Jews sprung from ignorance, dare we judge harshly any man?

Suggestions.

An enemy's presence is half conquered; an enemy loved is wholly defeated.

A Christian dares have no enemy but Christ's enemy, nor treat him except as Christ would treat him.

The spirit of love to men is not born of unwonted joy, but the result of seeing their merits. No enemy can hurt us till we hate him.

Quotations.

In fighting it is always an advantage to occupy the higher ground. We do so when we forgive.—Parker.

A grain of sand in the heartings will stop a machine as well as a bar of kindness will destroy friendship.

"Love your enemies, bless your friends, or friends to enemies?

Do I belong to the party of Jesus and my hatreds to the judgment of Christ?

Are both my loves and my hates such as He approves?

Quotations.

If you know that you can say all will you will not say one, and you wish God to work a mighty work in your heart, you must ask God to cast out the bitterness out of your heart.—R. A. Torrey.

To lose your temper shows that you are out of communion with your Saviour.—H. W. Webb-Peploe.

At the Stamp Window.

She was dressed in white from head to foot and wore elbow sleeves, and was not out of existence. So the whole Sadducean doctrine broke down. 27. "Not the God of the dead." Our Lord here uses the word dead in the sense of these Sadducees with whom He is conversing, to signify extinct.

"A two-cent stamp, please," she said, sweetly, at the same time placing her purse on the counter.

The clerk gave her the stamp.

"Will you kindly attach it to the letter?" she asked.

A shade of annoyance passed over the clerk's face. "We don't generally do this," he said.

"I know," she said sweetly, "but the taste of stamps doesn't agree with me at all. Thanks, awfully. I'll drop it in the box myself."—Milwaukee Sentinel.

Rice Eaters.

In China and its dependencies, with a population of 400,000,000, or twenty-five per cent. of the total population of the world, rice is the principal food supply. The same may be said also of India, with its population of 275,000,000, and Japan with its 40,000,000. In addition to these it is a chief article of diet with other peoples of Asia and Africa whose population is estimated at 1?0,000,000. The total reaches 815,000,000, or fifty per cent. of the total population of the earth.—Boston Globe.

The Farm

Sheep Farm.

It is almost next to impossible for a farm to be either too large or too small for sheep. No matter what the size of your farm it is adapted to a certain number of sheep, and when you can hit upon just what that number is the quality of your soil will be the gainer. Sheep will pay on any farm if they receive the proper care and attention and if handled in a business-like way.—New York Witness.

Some Cream Don'ts.

Don't fail to keep the cream cans in cold water summer and winter.

Don't fail to wash the cream separator each time it is used with a brush and washing powder.

Don't overlook the necessity for rinsing with clean, hot water.

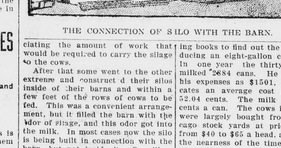
Don't forget that it is an impossibility to make good butter from old, stale cream.

Don't mix cold and warm cream. The fresh cream should be cooled to the temperature of the cream to which it is to be added before mixing.

Don't put the cream in a cellar that is not absolutely free of vegetable or other bad odors. Cream will absorb the odor of any substance that is near it.—Hoard's Dairyman.

Convenient Location of Silo.

In the construction of a silo the question of having it near to the cows is important. Silage is heavy stuff, as it has in it all the original juice. It has to be carried far, the labor becomes considerable. In the early days of silos in this country, many silos were built away down by the barns, the builders not appreciating books to find out the cost of producing an eight-gallon can of milk. In one year the thirty-two cows



THE CONNECTION OF SILO WITH THE BARN.

claiting the amount of work that would be required to carry the silage to the cows.

After that some went to the other extreme and constructed their silos inside of their barns and within a few feet of the cows to be fed. This was a convenient arrangement, but it was the second in order of things, and this odor got into the milk. In most cases now the silo is being built in connection with the barn, but not inside it. Our illustration shows such an arrangement, that is very good where the cows are desired to store hay in the dairy barn.

The silo is connected with the barn by means of a short extension from the barn. The opening in the silo is on the inside, and when full and weather the doors can be shut, and this will be most times low enough to escape the silage from freezing. Through the open door in this extension to the barn the cows may be supplied with silage from the silo to the cows. When the silage would be likely to freeze the door to the barn can be closed to keep out the cold.

Keep the Garden Busy.

Your chief aim should be to secure your growing crops as early as you can. You will always find in the planting tables some useful crop that will will do where one has been removed to make room for the end of the season—say from the middle of August—you have some empty space that you need for successful sowing, it will pay to fork over the ground as you would a vegetable, and or any green crop that grows quickly, to be turned under for manure. Remember that the whole garden is always a weedy one. It is the best possible soil for weeds, and it is to hoe the weeds, and there are no bad effects. Aim to plant in such plot as nearly as possible such things as can be harvested about the same time. It facilitates the work greatly, and looks better when you come to bring and forking over three feet, or, in adopting a system of hoeing and forking three feet more. This means is wasted than would be necessary to cultivate a much greater distance.—Prof. Scribner, in Garden Magazine.

When Pigs Get Fat.

One of the very necessary things to provide for young pigs during the hot weather is a good shade where they may keep cool during the heat of the day. If they are allowed to get hog cannot stand much heat, for the reason that he cannot perspire like the human animal. Hence the shade place must be provided for him. Natural shade is, of course, the best to be had, but where this cannot be obtained a portion of it, in our Reading for Monday, is the substitution of men. But who can keep the law entirely Unless it be fully observed it stands as a monument of condemnation. We must have the gospel also. The law is the standard of holiness, but that holiness is be found human attainment except through the grace of God, which provides the enablement, first by bestowing the forgiveness, then by the indwelling of power.

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Household Matters.

Currant Sandwiches.

A very pleasant and beautiful addition of the meat, jam, or cheese sandwich can be made by the assistance of the nasturtium. Take a teacupful of currants, then bruise them in a cloth, then brush some thin slices of bread over with currants, sift a very little sugar over them, and make sandwiches. This addition to the meal is wonderfully appetizing, and not fail to delight the children.

The Foundation For Dumplings.

No. 1. Mix thoroughly one quart of flour three teaspoonfuls baking powder and one teaspoonful of salt. Rub in a tablespoonful of butter or lard and then add one medium-sized egg, beaten light with the flour. If butter is well melted add a cupful of milk to knead to the consistency of biscuit dough. Roll out part of the dough, fill with apples, raspberries or blackberries, steam in an earthen jar or pail and bake as strawberry shortcake. Serve with sauce.

No. 2. Grease six cups well with a dough made as above. Wet the dough with milk and sugar and cover with the Put in shallow steampan with water enough to reach to the top of the cups. Stew this in the oven. Serve with sauce.

Cleaning Willow Furniture.

Willow furniture should be cleaned every spring. Wash it with soap and water, using a brush to get into the crevices. Rinse well in clear water, and dry in the sun. Then paint with white shellac varnish. This will prevent the furniture from turning yellow, and will make it look like new.

Cleaning Matting.

Matting should be cleaned every spring, before it is put down for the summer. Sweep it well, and wipe it with a cloth wrung out of salt and water. Use as little water as possible, and dry the matting quickly, or it will turn yellow. Matting should be tacked down with carpet tacks, as it is apt to curl up at the edges.

Stains on Marble.

Stains on marble—grease spots, potash and whiting brushed off. grease spot on marble will remain.

For Brass Fixtures.

To clean brass fixtures, apply lemon juice with a cloth, rub dry with a chamois skin and polish.

To Clean Wall Paper.

Wall paper that has been soiled in spots may be cleaned and freshened by rubbing down with bread or applying meal with a cloth.

To Counteract Salt.

If too much salt has been added to soup, a raw potato and boil it in the soup a few minutes. The potato will absorb much of the salt.

Inspecting Jellies.

Jellies should be inspected every day during weather, a very little damage in the place where the jelly will effect the whole jar.

Tossing the Baby.

Tossing the Baby—It is dangerous to toss the baby. Many a baby has been killed by the careless or ignorant handling of some one who means to do well.

Digestion.

Saucepan Cleaning.—To clean burnt saucepan, fill with water and add a tablespoonful of soda, also a teacupful of salt. Boil vigorously for a few minutes and allow to come to a boil.

To Remove Grease Spots.

Grease spots on matting will be removed by rubbing them with chalk and sprinkle benzine. Allow the benzine to evaporate and brush off the chalk. when the spot will have disappeared.

House Plants.

House plants are necessary for many families. Have only a few plants of which will retain moisture and permit the water to run through.

Scouring Sand.

Scouring sand is excellent for scouring any bright metal, especially if it is rubbed with a soft cloth and with the rubbing the tinware or knives will be kept bright.

Pure Air For Sick Rooms.

Pure Air For Sick Rooms—Pure air sometimes not permissible in the sick room, but a current from the window of a sick room or the heavy atmosphere needs to be changed. This can be done by placing a saucer of cold water in the room.

Cleaning Windows.

Cleaning Windows—In cleaning your window glass it will be bright and clear, use as little water as possible, and wipe the glass with which they are washed. If newspaper is used to dry the fine polish will be obtained.

Keeping 'Mums Over Winter.

Keeping 'Mums over Winter—To keep the chrysanthemum plants that are keeping over winter in the cellar and keep them moderately moist. The winter is their resting time, therefore do not water them much nor keep them damp during the winter, but keep them from freezing, when they take on new

Silk hats are worn by the Japanese.

Silk hats are worn by the Japanese gentlemen only on the most solemn occasions, but a dress coat they wear as necessary as their etiquette.

Art never seems to come into one out, the hat is passed down to posterity, and every fashion since the time of Pepys looked ridiculous in the head covering.

Servian peasants help each other by means of a distribution known as the moba. A man who has not hands sufficient to plow or reap his farm calls in by the moba, and in turn he will be given help for his own farm. Several people will generally turn out for the service, providing only provisions and plies of food and drink, but when any of these people have to go it is understood that he will take his turn.

In the Island of Minora, one of the Philippines, the humming birds are conspicuous insect enemies. A hunting party had a novel experience with them. One of the huntsmen, dressed in a light-colored jacket, had soon his screams were heard. Thousands of humming birds had attacked him, and in a few minutes they had pecked his face and neck. Wheel rescued he was streaming with blood.

A Wind Race on the Beach.

Let each competitor stretch and twist a newspaper together at the middle, and at the one end of the twine to be securely to the other. Prepare to the paper tie a colored streamer. Arrange competitors in a line two feet apart with their backs to the wind, and one hundred feet in front of them draw a goal-line. Have also a little longer than the line of players. At the word go the goal-line acts as an umpire. Let each player hold his or her paper by the end of the string, so that the wind will catch the paper and make it tug and pull on the line. Let the line-keeper eager for the race. Wait for a strong gust of wind, then call out "Let go!" when all strings are dropped and all papers are allowed to speed on their way, turning, twisting and flying aloft in their mad race with the wind. It is the duty of the umpires to call out each color as it passes the goal-line, and when the government and all be got in returned to their owners. Then was a pension of $1,000 a year.

Consul Kehl, of Stettin, writes that in spite of the fact that for 19 years live hogs have been prohibited entry into Germany from Canada, annual figures show over 125,000 came into Germany in the empire, 99 per cent. resulting that, even if the prohibition were necessary.

One of the principal reasons for the final abandonment of the drum in the French Army is the new shortterm service. It takes a year and a half to make a drummer, so that no sooner would the French drummer become perfect than he would be given to get ready to return to civil life.

Australia possesses a larger number of churches in proportion to the number of its inhabitants than any other country in the world. There are 210 churches to every 100,000 people in that country. England has only 141 and Russia about 50. The total number of churches in Australia is 2,000.

No fewer than 20,000 cases are reported missing in London every year. Only about one-fifth of these missing persons are ever accounted for. The others disappear from friends forever. Many of them are "wanted" by the police, which explains why they do not reappear in Many brave London.

NEW YORK DAY BY DAY.

Some of the Things Done Daily in the Metropolis.

Burglars Left Regrets.

Mrs. John Perrott returned to her home after several days' absence and found this notice: "Sorry we had to leave in a hurry. Will see you next time." She found that burglars had stolen some $2000 worth of books, bric-a-brac and linens. Mrs. Perrott's husband is the chef at the Hotel Peninsula, Sea Bright, N. J.

Drowned And Wasn't Missed.

Mrs. Christiana Schiegel, 62 years old, was drowned off North Beach. With her husband and several children, she was on board the yacht Paurits. She fell overboard, and was not missed until the yacht had gone some distance. A boat was lowered, but before it reached her she had gone down, and did not come up again.

Burned By Falling Fire.

A blazing oil lamp thrown from a roof set fire to the clothing of Rosie Greenberger, who was sitting on the sidewalk, and burned her so severely that she will probably die. The young woman screamed and started to run down the street. Mrs. Marie Haegh pursued and wrapped a light woolen shawl about the girl, and threw her to the sidewalk and rolled her over and over until the flames were extinguished.

A Baltimore Gas Expert.

Frederick J. Mayer, of Baltimore, an expert gas engineer, who testified in the Consolidated Gas case, Masten, as master, in the case of the Consolidated Gas Company to declare unconstitutional the 80-cent gas law, said he had personally examined the entire property of the Company, during the last two months. He estimated the value of the property to reproduce the plants of the Company, as to its distributing mains, etc.

T. E. Stillman Dies Of Injuries.

A cable message was received by Dr. William Armstrong announcing the death in the hospital at Lisieux, France, of his father-in-law, Thomas E. Stillman, of this city. Mr. Stillman had been in the hospital since July 13, when he was injured in an automobile accident in which he collided with a wagon. Mr. Stillman, who was 72 years old and ailing with advanced age, there was little hope for his recovery from the very first.

Van Sideswipes Trolley Car.

Six persons were badly and a score of others more or less shaken up by a trolley car bound for Coney Island sideswiping a moving van at Brown's Jump. The car was packed and jammed with people on their way to the seaside resort, and 20 were standing on the running board and clinging to the brass upright railings on the side of the car. The rear of the moving van stuck out alongside of the car, and 20 men were swept off in a heap.

COMMERCIAL COLUMN.

Weekly Review of Trade and Latest Market Reports.

R. G. Dun & Co.'s weekly review of trade says:

Check to commercial progress can be discerned, while the outlook becomes brighter each week through most encouraging crop reports. Jobbing trade is on a large scale, wholesale business is much better than last year.

Manufacturing reports are gratifying beyond precedent, the textile industries alone showing any irregularity. As to woolen goods, there is a natural disposition to delay placing orders when better terms seem warranted by the cheapened raw material, but producers make no concessions because of contracts on hand. Woolen goods also hesitate, pending a more definite trend in the distributing markets. These uncertainties apply to future business, current business, current trade being of good volume.

Bradstreet's says:

Wheat, including flour, exports from the United States and Canada for the week are the largest of any week this year, aggregat. 9,999 bushels, against 3,196,575 last week, 1,429,256 this week last year, 1,830,511 in 1903 and 4,406,868 in 1901. Corn exports for the week are 361,461 bushels, against 662,504 last week, 1,162,370 a year ago, and 710,562 in 1904.

Wholesale Markets.

Baltimore.—FLOUR—Steady and unchanged; receipts, 2,583 barrels; shipments, 1,000 barrels.

WHEAT—Firm; spot, contract, 72@72¼; No. 2 red Western, 75¼@75¾; No. 2 red, 72@72¾; September, 72¼@72¾; October, 73¾@73½; December, 76¼; steamer No. 2 red, 67@67¼; receipts, 45,115 bushels; exports, 40,000 bushels; Southern by sample, 65 @ 70¼; Southern on grade, 67¼ @ 72¾.

Corn—Steady; spot, 54@55; August, 54¾@55; September, 54¾@56; year, 45¼@45½; January, 48¾ asked; steamer mixed, 53¾; receipts, 40,152 bushels; exports, 146,571 bushels; Southern white corn, 58¾@60½; Southern yellow corn, 56¾@57½.

OATS—Firm; new No. 2 white, 35 @35½; new No. 3 white, 34¼@ 34¾; new No. 2 mixed, 33¾@34; receipts, 23,800 bushels.

RYE—Firm; No. 2 Wester export, 58@59; No. 2 Western domestic, 61@62; receipts, 2,000 bushels.

BUTTER—Strong and unchanged; fancy imitation, 20@ 21; fancy creamery, 24@25; fancy ladle, 18@ 20; store-packed, 15@16.

EGGS—Firm; 21.

CHEESE—Active and unchanged; large, 12¾; medium, 13; small, 13¾.

SUGAR—Steady and unchanged; coarse granulated, 5.10; fine, 5.10.

New York.—FLOUR—Steady and unchanged; receipts, 2,583 barrels; exports, 1,000 barrels.

WHEAT—Firm; spot, contract, 72@72¾; No. 2 red Western, 75¼@75¾; No. 2 hard winter, 72¾@73¾; October, 73¾@ 73½; December, 76¼; steamer No. 2 red, 67@67¾; receipts, 45,115 bushels; exports, 40,000 bushels; Southern by sample, 65 @ 70¼; Southern on grade, 67¾ @ 72¾.

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New York.—BEEVES—Dressed beef steady at 7c. to 9¼c. per lb.

CALVES—Firm; good veals, 8.50; grassers and buttermilk s, 3.75@ 4.25; dressed calves steady; city dressed veals, 9@13¼c. per pound; country dressed, 6@12c.

SHEEP and LAMBS—Sheep steady with straw and 10c. to 25c. higher; lambs, 6.00@8.50; culls and common lambs, 7.00@9.00; choice, 9.25; culls, 6.00@8.25.

HOGS—State hogs quoted at 6.99 @7.00.

Chicago.—CATTLE—Market steady but dull. Common to prime steers, 3.75@6.75; cows, 2.85@4.75; heifers, 2.60@5.35; bulls, 2.60@4.50; calves, 3.00@7.50; stockers and feeders, 2.60@4.35.

SHEEP—Market steady but dull. Sheep, 4.25 @5.75; yearlings, 5.00@6.50; lambs, 6.00@ 8.00.

WORTH REMEMBERING.

There are 77 distinct dialects spoken in Great Britain.

More than one-fifth of the total population of the globe is English rule.

The wholesale price of eggs in India is only from $10 to $14 a thousand.

In the output of gold from Rhodesia during January was valued at $778,465, and was the highest yet recorded.

Kaolin clay has been discovered in Namaqualand and is valued at $10 per ton.

The bust of Socrates in the Capitoline Museum at Rome looks like the late Henry George.

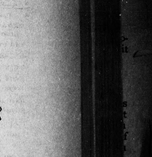
In the Franco-German War Germany mobilized an army of 500,000 men in a fortnight.

The consular of Japanese vessels at the Chinese port of Hongkong has doubled since 1895.

The first record of coal is about 300 years before the Christian era. Coal was used as fuel in Europe as early as 852.

STOP, WOMAN!

AND CONSIDER THE ALL-IMPORTANT FACT



That in addressing Mrs. Pinkham you are confiding your private ills to a woman—a woman whose experience with women's diseases covers twenty-five years. The present Mrs. Pinkham is the daughter-in-law of Lydia E. Pinkham, and for many years under her direction, and since her decease, her advice has been freely given to sick women.

Many women suffer in silence and drift along from bad to worse, knowing full well that they ought to have immediate assistance, but a natural modesty leads them to shrink from exposing themselves to the questions and probable